with territorial unit, is not organised round a symbolic office such as the Shilluk *reth*ship, the Anuak nobility or the Acholi chiefship. The intersection of the segmentary system is the basis of organisation and co-operation. The Lango organisation closely approaches that of the Luo but, until further information is forthcoming as to the exact position of the Lango *rwot* and the political importance of the lineage system, the degree of similarity is difficult to determine. On the basis of present knowledge it would seem that the Lango, with their hierarchy of village headman, *jago* and *rwoth* are more highly organised than the acephalous Luo, with their ritual experts, elders and lineage heads.

THE LUO HOMESTEAD

The homestead, the residence of an elementary, or sometimes a joint, family, is generally called a *dala* (Bantu) or *pachu* (Nilotic). It is surrounded with a thick hedge of euphorbia, in which is a narrow gap forming the entrance to the kraal round which are grouped the huts and granaries.

According to Evans-Pritchard, there is no real village group. The head of the homestead is the head of the family occupying it. Each married man has his own hut, with huts for his wives on either side. Unmarried women live in a hut looked after by an old woman, and single men occupy a bachelors' hut near the gate in order to guard against cattle thieves. Sons often go and found their own homesteads if they wish to be independent. The eldest son eventually builds his wife a hut of her own outside his father's homestead and the younger brothers will later do the same. The large polygynous family thus splits up gradually as the sons extend their own family units and form separate homesteads. This process is completed with the death of the original man *dala* and the inheritance of the widows. The first wife is the chief wife of the homestead, but a husband sets aside so many cattle for each of his wives for use by their families and these are inherited by the sons on the father's death.

INHERITANCE

Property is inherited by a man's sons or, failing sons, by his brother. A widow, on the death of her husband is inherited by one of his brothers, by a distant kinsman, or, if she is still young, by a son born of a different wife. The widow is *ot lyend*, 'the wife of the grave',(1) and children born to her are called after the dead husband who is regarded as their *pater*.

MARRIAGE

Bridewealth

The number of bridewealth animals varies according to circumstances. Before the cattle plagues at the end of the 19th century 20 to 40 cattle were given; in 1932 the usual number was 15 to 20, and since that time the number has been further reduced. According to Evans-Pritchard the bridewealth cattle fall into two parts:(2)

1. *The dho kony*: the animals first handed over by the husband and due to

(1) Evans-Pritchard, *Africa* VI, 1933, p.161. (2) *Ibid.*, p.159.